Edinb. 6. Iunii, 1648.

The humble

VINDICATION
OF THE
COMMISSIONERS
OF THE
GENERAL ASSEMBLY
AND

Their late Proceedings, in Anſwer to the LETTER of the High and Honourable Court of PARLIAMENT, dated *May* 11. to the ſeveral Presbyteries in the Kingdom.

ALthough we doubt not but the particular Presbyteries will ſufficiently return anſwer to the Parliaments Letter ſo far as concerneth them, (wherein divers Presbyteries have already given example to the reſt) yet the chief purpoſes of that Letter reflecting all along upon our late proceedings, and the Letter being alſo Printed and publiſhed for common view and uſe; The great truſt put upon us will not allow us to be ſilent in ſuch a caſe. And the greater cauſe we have to vindicate our proceedings in this manner, becauſe whileſt we had juſt reaſon to expect from the Parliament a clear and reall ſatisfaction to our deſires, ſeconded by ſo many Provinciall Synods, inſtead of

ſuch

ſuch ſatisfaction, that Letter came abroad with many reflections upon our proceedings, neither was any thing hereof communicat or made known from their Lordſhips to us, that we might have been heard for clearing our own actions before the divulging and ſpreading abroad of the Letter.

To the Preface of the Letter we anſwer, that as it is too manifeſt how many and great ſcandals are thrown upon us and our proceedings by the favourers of Malignants and haters of Reformation and Presbyteriall Government; So we know not either among our ſelves, or in any Aſſemblies of the Church of *Scotland* any favourers of Sectaries, or haters of the Perſon of the King and of Monarchicall Government, who throw ſcandals upon the Parliaments actions; And if any ſhall by ſufficient proof diſcover any ſuch in this Kingdom, it will quickly appear how far the Aſſemblies of this Church (and we for our part) ſhal be from conniving at them or bearing with them: Yea the General Aſſembly and Commiſſioners have already declared ſo much, and ſo often both for the preſervation of Monarchical Government in his Majeſty and his poſterity, and againſt Sectaries. And there hath been alſo ſo long and real proof both of the loyalty of this Reformed Church of *Scotland* to his Majeſties Father and to himſelf, and of zeal in executing Church Diſcipline againſt Sectaries (whereever any were found) that the world may bear witneſſe with our Conſciences of our integrity both in the one and in the other, although we ſhould altogether hold our peace. Errour will ſooner comply with errour then truth can, and favourers of Malignants have been and

may

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OF F. L. GAY
JUNE 1, 1918

may again turn to be favourers of Sectaries, to ſerve their turn and ſave their intereſt for the time. For our part as we did before ſo we do ſtill clearly and ingeniouſly profeſſe that we look upon Sectaries and Malignants as enemies to be oppoſed, as rocks to be avoided on the right and left hands.

We ſee no cauſe why the ſeveral Presbyteries need to be ~~cenſured~~ as they will anſwer to the great God not to ſuffer themſelves to be poſſeſt with unjuſt and undeſerved prejudices againſt the Parliament & their proceedings; The fear of God, and conſcience of their duty will keep them upon the one hand from unjuſt and undeſerved prejudices againſt their Lordſhips and their proceedings, and upon the other hand from obeying unjuſt Decrees, and complying with iniquity altho eſtabliſhed by a Law.

What their Lordſhips profeſſe concerning their preferring of no earthly thing to their duties for Religion, and concerning their reall endeavours to ſatisfie the moſt tender conſciences by their Lordſhips great complyance with our many deſires; All this we leave to the ſearcher of the hearts, and tryer of the reins, who can and will judge thereof: This we can ſay for our ſelves, that to this day, we have not received a ſatisfactory Anſwer from their Lordſhips unto any one of our deſires preſented to their Lordſhips for the ſafety and ſecurity of Religion, but under colour of yielding ſomewhat, our deſires were more dangerouſly refuſed, then if they had been flatly rejected.

If that which followeth in the Letter hold good, viz. *That it cannot be by any with truth and juſtice alledged that their Lordſhips have in the leaſt meaſure wronged*

or violated the true Priviledges and Liberties of the Church, we are greatly to be blamed and cenſured for complaining in one of our Papers to the Parliament that their Lordſhips have very much prejudiced the true priviledges and liberties of this Kirk, and for proteſting (upon that occaſion) againſt ſuch preparatives, and for preſervation of the liberties of the Kirk in time coming. But now how much truth and juſtice we had for the ground of our grievance and proteſtation, all who will not ſhut their eyes againſt the clear light may eaſily underſtand. For was it ever before heard or known, that any Parliament of this Kingdom did without the knowledge and conſent of thoſe who had for the time the truſt of the publick affairs of the Kirk, determine, judge and declare, by an antecedent judgement, matters ſo highly concerning Religion, as theſe contained in the Parliaments late Declaration. Wherein there are not only dangerous expreſſions concerning the Confeſsion of Faith, Directory of Worſhip, and Presbyterial Government (as we have particularly inſtanced in our late Declaration) but likewiſe in the cloſe a ſtrange and new ſence put upon the Covenant and acts of General Aſſemblies, without ſo much as firſt conſulting us concerning ſuch a ſence thereof, which might have been prevented if they had conſulted us therein: Notwithſtanding of all which the Declaration being communicat to us from the High and Honourable Court of Parliament, and we having promiſed a ſpeedy return thereto, which accordingly after eight days we performed, (the matter being copious) the Declaration was ordered by the Parliament to be printed, and the three demands contained therein ſent away

away to *England* without ſtaying a little for our Anſwer (which we had let them know we were preparing) whereas a very ſhort delay might have by the bleſſing of God brought unto their Lordſhips more light, and matter of ſecond thoughts.

We can as eaſily acquit our ſelves of any incroachments upon the unqueſtionable Rights of Parliament. We are obliged by Solemn Covenant to endeavour the preſervation of the Rights and Priviledges of Parliament; And to encroach upon the ſame were indeed a hainous crime, wherewith if any ſhall reproach us, let them take heed what the ninth Command will exact of them: yet they who will remember how in all ages, the moſt faithfull ſervants of God have uſually been traduced as troublers of, and encroachers upon the Rights of the Civill Magiſtrate, will not much marvail that what hath been is now.

As to the three inſtances mentioned in the Letter, to prove that great encroachments are made upon their Lordſhips unqueſtionable Rights. Firſt it is ſaid, *what can be more civill then to determine what Civil duties we ought to pay to our King, or what Civill powers he ought to be poſſeſſed of?* We ask again whether in our late conferences with their Lordſhips concerning an engagement in War, there was any thing more proper to be inſiſted upon by us, then the ſecuring of Religion before all worldly intereſts, and particularly, that ſecurity may be had from his Majeſtie for the point of Religion before his reſtitution to the exerciſe of his Royall power? Muſt not duties to God (whereof the ſe-

curing of Religion is a main one) have the ſupream and firſt place, duties to the King a ſubordinate and ſecond place? Next as we have not determined what civill duties the Parliament ought to pay to the King, or what civill powers he ought to be poſſeſſed of; and as it is competent to the Parliament to Judge of Civil duties between the King and his People, in their own way; ſo can we not admit that it is proper and competent only to them to judge of thoſe duties; for the duties of the ſecond table as wel as of the firſt, as namely, the duties between King and Subject, Parents and children, Husbands and Wives, Maſters and ſervants and the like, being contained in, and to be taught and cleared from the Word of God, are in that reſpect and ſo far as concerneth the point of conſcience a ſubject of Miniſteriall Doctrine, and in difficult caſes a ſubject of cognizance, and judgement to the Aſſemblies of the Kirk. And here it is not to be paſſed that the Kirk of *Scotland* in the large Confeſsion of Faith, ratified by Acts of Parliament, did long ſince determine the duties of the Kings and Subjects, The like whereof may be ſeen in the other Confeſſions of Faith of other Reformed Churches.

Secondly, whereas it is ſaid, *Is there any other Authority in this Kingdom but that of the Parliament, and what flows from them, that can pretend Authoritative power in the choice of the Inſtruments and Managers of their publike Reſolutions?* We humbly ask, is there any Eccleſiaſticall Authority within this Kingdom that hath pretended or doth pretend to ſuch a power? for we know no ſuch thing. An Authoritative power and

and choice of the Inſtruments to be entruſted in Committees of Parliament and Armies, doth not belong unto us but unto the Parliament. Nevertheleſſe it was very competent for us among other things requ ſite for the ſafety and ſecurity of Religion and our Solemn Covenant, to repreſent to the Parliament the Qualifications which we judged from Gods word to be neceſſary in ſuch as are entruſted with the managing of ſo great Affairs, and ſo highly concerning our Religion and Conſciences; Which have had the more reaſon to inſiſt upon, for our own and others ſatisfaction, we being deſired to joyn and concur in the buſineſſe. Suppoſe a Miniſter preaching before the Election of Magiſtrates (which is uſuall) and ſhewing from the Word of God the Qualifications requiſite in Magiſtrates and that none ought to be choſen but ſuch as are ſo and ſo qualified; who will challenge ſuch a Miniſter of aſſuming the Authoritative power of chooſing Magiſtrates? And if the chooſing of particular Magiſtrates in Cities and Burghs contrary to the Rules and Qualifications of the Word, be ſinfull and blame-worthie, how much more the committing of ſo great a publick truſt in Committees and Armies to divers not Qualified with the neceſſary Qualifications.

To the third Inſtance, which asketh, *Is it a ſubject for the Diſpute of Church Judicatories, whether his Majeſtie hath a Negative voice in Parliament, or not?* We anſwer, ſo far as the Scriptures of the Old or New Teſtament hold forth any light to us, what Power is due, and what is not due to Kings, it well agreeth

agreeth with our places and callings, to communicate ſuch light to others as we ſee need. We know no Church Judicatorie that hath diſputed whether his Majeſtie hath a negative voice in Parliament; but we had juſt reaſon to ſupplicate the Parliament that they might not intereſt themſelves in any quarrell for his Majeſties Negative voice, becauſe of the great dangers which may thereby come to Religion, not onely by future diſappointments of the ſo much deſired ſettlement of Church affairs, but by quarrelling the Solemn League and Covenant it ſelf, and the begun Reformation and Uniformity in Religion which hath been purchaſed with ſo much pains, hazards, loſſes and ſufferings.

And now we ſhall take all theſe three inſtances joyntly, and make this further anſwer to them all. Firſt, although the points had been meerly civill, yet by the Confeſſion of Faith agreed upon by the Aſſembly of Divines at *Weſtminſter* and approved by the Generall Aſſembly of the Church of *Scotland* as ſound and Orthodox as the Act more particularly beareth, we are allowed to apply our ſelves to the Parliament by way of humble ſupplication even in Civill matters, The Parliament alſo having in their Declaration expreſſed their deſires and reſolutions, that the ſaid Confeſſion of Faith be confirmed and eſtabliſhed, have upon the matter allowed us to ſupplicate their Lordſhips concerning ſuch things. Next we ſay, that in all the three inſtances which are given, our ſupplications and deſires were to avert what we juſtly conceived to be deſtructive to Religion: We hope no man will have the

the face to say that the Assemblies of the Church may supplicat against dangers of Religion which fall within the first table, but not against dangers of Religion which fall within the second Table, or that they may supplicat against dangers of Religion arising from other men, but not against dangers of Religion in which his Majesty is any way concerned, or which flow from a bad choice of the Instruments and managers of publick resolutions.

The Episcopall disease of medling with Civill affairs we trust through Gods mercy neither hath nor shall have any place among the Ministry of this Kingdom, who by their Nationall Covenant abjured the Civill places and power of Kirk-men. Only we shall desire it may be remembred that there were other Episcopal diseases and distempers beside this, as namely, encroaching upon the liberties and priviledges of Ecclesiasticall Assemblies, the forcing of the consciences of Gods people, and persecuting such who could not in conscience obey. Wherefore it is necessar that all the Episcopal evils and disorders be carefully avoided. And as we do not doubt the ensuing General Assembly wil do what shall be fit for them to prevent the vilifying and contemning the Authority of Parliament, if it be found in danger to be vilified, so we humbly conceive they will not be unmindfull to prevent the vilifying and contemning of the authority of their own Commissioners.

The following clause in the Letter putteth over to the General Assembly any of the Ministery, *who shall offer to stir up the Subiects of this Kingdom to disobey or deny*

deny to give civill obedience to their Laws, it being expreſly provided by the ſecond and third Acts of King James *6. his 8. Parliament in* Anno 1584. *that none of his Majeſties Subjects under the pain of Treaſon impugne the Authority of Parliament.* Where firſt we ſhall deſire that two known diſtinctions, which in this paſſage of the Letter ſeem either to be confounded or forgotten, may be remembred. Civill obedience to Acts of Parliament is either in things unlawfull and contrary to the Word of God, or in things lawfull and right. In the former caſe it is a ſin to obey: in the latter caſe, a ſin not to obey. Again the Authority of Parliament is one thing, an Act of Parliament another thing; We do ſtill acknowledge their Authority when we obey not this or that Act. And whatſoever be the Treaſon of impugning the Authority of Parliament, it can be no Treaſon to obey God rather then man: Neither did the Generall Aſſembly of *Glaſgow* 1638. and ſuch as were active for the Covenant at that time commit any Treaſon when they impugned Epiſcopacy and *Perth* Articles, although ratified and ſtrengthened by Acts of Parliament and ſtanding Laws then unrepealed.

As to the two Acts cited in the Letter, if the Order of the Printed Acts be followed, the third hath nothing in it of what it is cited for, neither know we for what uſe it can be cited and applied, except to the abridging of the Liberties of Eccleſiaſticall Aſſemblies; for it diſchargeth all Judicatories and Judgements, Conventions and Aſſemblies Eccleſiaſticall, without his Majeſties ſpeciall licence and Commandment,

ment, which how contrary it is to the word of God, to the example of the primitive Church, to the Judgement of ſound Divines, to the Liberties of this Kirk, and to our Solemn Covenants, is more manifeſt then to need that we ſhould inſiſt upon it. But if the Order of the unprinted Acts be followed, the ſecond of theſe Acts doth not mention the Authority of Parliament, but of his Majeſty and his Counſell: However we are heartily ſorry for the citation of the Acts of that Parliament, a Parliament which reintroduced Epiſcopacy, and ſo made defection from the Nationall Covenant ſworn three years before: For Captain *James Stewart* then Earl of *Arran* and Chancellour, and the few Prelates of that time contrived and procured ſuch Acts of Parliament as might ſerve their ends. The ſame Acts were alledged and urged by his Majeſties Commiſſioner in *Anno* 1638. for Epiſcopacy, whereunto this Anſwer was made at that time, *The Acts of Parliament*, 1584. *are of ſeverall natures, but they were proteſted againſt by the Miniſters of* Edinburgh *in name of the Kirk of* Scotland *at the Market Croſſe of* Edinburgh *when they were Proclaimed, and as they were made in that time which was called the houre of darkneſſe of this Kirk Tyranized over by the Earl of* Arran, *ſo are they repealed*, 1542. Cap. 114. It is not to be forgotten, That after the making of thoſe Acts of Parliament they were ſo generally diſliked by all good men, that the chief Courtiers of that time thought it neceſſary to employ Maſter *Patrick Adamſon*, a chiefe diviſer of theſe Acts to make a Declaration of the meaning thereof in his Majeſties Name, which he accordingly

performed. Concerning which Declaration the ſaid Maſter *Patrick* pretended Archbiſhop of St. *Andrews* did afterwards in his ~~renunciation~~ make this Confeſſion. *As where I am burthened to be the ſetter forth of a Book called the Kings Declaration wherein the whole Order of the Kirk is condemned and traduced, I proteſt before God, that ſo I was commanded to write the ſame by the Chancellour for the time, but chiefly by the Secretary, another great Courtier who himſelf penned the ſecond Act of Parliament, concerning the Power and Authority of Judicatory to be abſolute in the Kings Power, and that it ſhould not be lawfull for any ſubject to reclaim from the ſame, under the penalty of the Act which I ſuppoſe was Treaſon.*

Beſide that Declaration his Majeſtie himſelf having received a ſupplication from divers well affected Miniſters with their Animadverſions upon the ſaid Acts of Parliament, did pen with his own hand another Declaration of the meaning thereof: But by both thoſe Declarations it may be eaſily underſtood that the ſaid Acts were intended for innovating and changing the Government and Diſcipline of this Kirk, for ſetting up Biſhops, and for ſuppreſſing the beſt Miniſters, and accordingly they were made uſe of afterwards for the ground of a charge againſt the Miniſters that were baniſhed.

It ſhall not be amiſſe here to inſert that part of the Miniſters Animadverſions (given in to his Majeſty at that time) which concerneth the ſecond Act of that Parliament, the words are theſe. *As concerning*

" ing the ſecond Act the narration thereof appeareth to be
" ſlanderous againſt ſome of the Miniſtry which we would
" wiſh to be reformed or otherwiſe conceived, except the
" truth thereof were verified. And as to the ſubſtance of
" the act it ſelf, it attributeth to your Majeſtie a Sove-
" raign power of Judgement not onely upon the perſons of
" your Subjects, but alſo in all matters wherein they or any
" of them ſhall be apprehended, ſummoned, or charged,
" &c. Which appeareth to be very ſtrange, the like
" whereof we hear not to have been practiſed in any Chri-
" ſtian Common-wealth, and cannot ſtand with the word
" of God, for although the perſons of men are ſubject to
" your Majeſty and Civill Judges when they offend a-
" gainſt your Laws, yet matters Eccleſiaſticall and concern-
" ing conſcience, no Chriſtian Prince can juſtly claim nor
" ever claimed to himſelf ſuch power to Judge. Seeing
" the Prince in this behalf is a member of the Kirk, and
" Jeſus Chriſt onely the head, who only hath power to give
" Laws in matters of Conſcience, and ſo ſaid the godly
" Ambroſe, Imperator bonus intra Eccleſiam non ſu-
" pra Eccleſiam eſt; And to confound the Juriſdiction,
" civill and Eccleſiaſtical, is that thing wherein men of
" all good Judgements have juſtly found fault with, in
" the Pope of Rome, who claimeth to himſelf the power of
" both the ſwords, which is as great a fault to a Civill Ma-
" giſtrate to claim and uſurp, and eſpecially to iudge upon
" Doctrine, Errors and Hereſies, he not being placed in
" Eccleſiaſticall function to interpret the Scriptures, the
" warrants hereof out of the word of God we are likewiſe
" to bring forth.

Hereunto we ſhall adde a paſſage out of the recantation of Maſter *Patrick Adamſon* ſubſcribed with his

hand before famous witneſſes and exhibit to the Synod of *Fyffe*. The paſſage is this. "*There are contained* "*in that ſecond Act of Parliament divers others falſe* "*intentions for to defame the Miniſtrie and to bring the* "*Kirk of God in hatred and envy with their Prince and* "*Nobility, burdening and accuſing the Miniſters falſly of* "*Sedition and other crimes whereof they were innocent,* "*(as likewiſe it is written in the ſamen Act and Declara-* "*tion thereof that Soveraign and Supream power per-* "*taineth to the King in matters Eccleſiaſticall, which is* "*worthy to be condemned, and not to be contained among* "*Chriſtian Acts, where the power of the word is to be ex-* "*tolled above all the power of Princes, and to be brought* "*under ſubiection to the ſamen.*

or The words of the ſecond Printed Act cited on the third unprinted (ſo far as concerneth the purpoſe of the Letter) we finde to be thus: *That none of his Lieges or Subiects preſume or take upon hand to impugne the dignity and the Authority of the ſaids three Eſtates, or to ſeek or procure the innovation or dimunition of the Power and Authority of the ſame three eſtates or any of them in time coming under the pain of Treaſon.* Theſe words we humbly conceive as they relate to the conſtitution of Parliament made of the three Eſtates and to the Authority thereof, being in that manner conſtituted, not to the obedience of their particular Acts, ſo if they be urged and preſſed according to the meaning and intention of the Act before declared, they will conclude under Treaſon all who impugne the power and Authority of Biſhops, Abbots and Pryors as the third Eſtate of Parliament.

To the concluſion of the Letter we ſhall need to ſay but

but little, having already in other papers expreſſed our ſelves fully concerning the unſatisfactorines of their Lordſhips Declaration, and the unlawfulneſſe of the preſent engagement; Which although it be pretended to be the ſame cauſe for which this Kingdom hath done and ſuffered ſo much, yet if it be remembred that the Kirks deſires for the point of Religion are not granted, that the wel-affected who were moſt zealous in the cauſe from the beginning are generally againſt this engagement, that it is carried on by ſuch as were for the moſt part diſ-affected to the Cauſe in the beginning, and were againſt the former expeditions; that the Publick affairs are entruſted into many new hands, ſuch as we cannot be confident of; Theſe and the like conſiderations will quickly make it appear that the cauſe is not the ſame, but hugely different from what it was, and that the ſame grounds and principles which made us active in furthering the former expeditions, hinder us from furthering this.

A. Ker.

but little, having already in other papers expressed our selves fully concerning the unsatisfactorines of their Lordships Declaration, and the unlawfulnesse of the present engagement; Which although it be pretended to be the same cause for which this Kingdom hath done and suffered so much, yet if it be remembred that the Kirks desires for the point of Religion are not granted, that the well-affected who were most zealous in the cause from the beginning are generally against this engagement, that it is carried on by such as were for the most part dis affected to the Cause in the beginning and were against the former expeditions; that the Publick affairs are entrusted into many new hands, such as we cannot be confident of; These and the like considerations will quickly make it appear that the cause is not the same, but hugely different from what it was, and that the same grounds and principles which made us active in furthering the former expeditions, hinder us from furthering this.

A. Ker.

Edinb: 10. *Iunii* 1648.

The humble

ADVICE AND PETITION

OF THE

COMMISSION of the GENERAL ASSEMBLY,

To the Honourable ESTATES of *PARLIAMENT.*

WHile we were about the preparing of our thoughts concerning the unsatisfactorinesse of a Paper communicat unto us from your Lordships upon *Wednesday*, being a draught of an An-

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swer

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fwer from the Parliament to the ſeveral Petitions of Presbyteries, Synods and Shires tendered to them: There was a motion made unto us from your Lordſhips by the Lord *Ley* and the Laird of *Armſtoun*, to wave a particular return unto that Paper, ſeeing it wes not to be looked upon as the ſenſe or minde of the Parliament, in reſpect that before the Parliament had taken it into debate or conſideration they did think fit to communicat it to this Commiſſion; and withall to deſire that the Commiſsion would be pleaſed to tender unto the Parliament their adviſe, concerning the ſecurity of Religion in anſwer to the ſeveral Petitions preſented to the Parliament of late from Synods, Presbyteries and Shires: Unto which motion we make this humble return.

For the firſt part of the motion; We are reſolved to lay aſide the conſideration of that Paper, and to make no Repreſentation of our thoughts thereupon, if your Lordſhips be pleaſed to make no further uſe thereof.

As for the other part of the motion, calling for our adviſe concerning an Anſwer to the Petitions preſented from ſeveral Shires, Presbyteries and Synods unto the Parliament: Although we humbly conceive your Honours may clearly perceive what is our judgement by our Papers preſented to your Lordſhips from time to time; yet being required we ſhall again faithfully and freely tender this our humble adviſe.

We call to record the ſearcher of all hearts, the Iudge of the world, that our not concurring with your Lordſhips proceedings hitherto, hath not flowed from want of zeal againſt Sectaries, for the ſuppreſsion of

of whom, and for the advancement of the work of Reformation, we are ready to hazard all in a lawfull way; Nor from any remisnes in that which concerns his Majesties true Honour and happines, and the preservation of Monarchical Government in him and his Posterity, nor from any want of tenderness of the priviledges of Parliament; nor from want of Simpathie with our afflicted and oppressed Brethren in *England*; nor from partiall or sinistrous respect to any party or person whatsoever within the Kingdom; But from meer tenderness in the point of security of Religion, and the Union between the Kingdoms, and from the unsatisfactorines of the grounds of your Lordships Declaration, as hath been expressed more at length in our Representation: Notwithstanding your Lordships, to our very great grief, have proceeded to a Levie, whereby most heavy burthens and pressures have been laid upon many faithfull Covenanters most forward in all former expeditions, and averse from this, only for want of satisfaction concerning the necessity and lawfulnesse thereof promised in your Lordships late Declaration, but not as yet performed.

It is therefore our humble advise that the abovementioned Petitions being so just in themselves, and flowing from the grounds aforesaid, as they ought in equity to have been granted, so they ought yet to be granted by the securing Religion, staying the present Levy; and according to our former desires by essaying Treaties with *England*, applications to his Majestie and all other fair and amicable wayes for removing the differences between the Kingdoms, before sending any forces to *England* or any other way of engagement in

War. And leaſt the taking of *Berwick* and *Carlile* (which is ſo ſcandalous to this Nation) be looked upon by *England* as a breach of union on your part; That your Lordſhips would be pleaſed to make it appear, that neither the Parliament, or any of your number have had any acceſsion to the ſurpriſall or ſupplying of theſe Towns, nor ſhall have any correſpondence or complyance with theſe who have been actors therein.

We do alſo conceive it neceſſary for ſatisfaction of the Petitioners, That his Majeſties late Conceſsions and offers concerning Religion may by your Lordſhips directly and poſitively be declared unſatisfactory to this preſent Parliament.

That albeit we would not be underſtood, as if we have had, or have, any thoughts of declining the reſtoring of his Majeſty to the ſame condition he wes in, by the agreement of both Kingdoms when he was taken away by a party of the Army under Sir *Thomas Fairfax*, that both Kingdoms may freely make their Applications to him; yet your Lordſhips would be pleaſed to Declare, That there ſhall be no engagement for reſtoring his Majeſty to one of his Houſes with Honour, Freedom and ſafety (which doth amount to no leſſe then the reſtitution of his Majeſty to the exerciſe of his Royall power, for the reaſons holden forth in our late Repreſentation never yet anſwered) before ſecurity and aſſurance be had from his Majeſty by his ſolemn Oath under his hand and Seal; That he ſhall for Himſelf and his Succeſſors, conſent and agree to Acts of Parliament, enjoyning the League and Covenant, and fully eſtabliſhing Presbyterian Government, Directory of worſhip, and Confeſsion of Faith

Faith in all his Majeſties Dominions, and that his Majeſty ſhall never make oppoſition to any of theſe, or endeavour any change thereof.

That your Lordſhips will make it appear that you mean to be far from intereſting your ſelves in any quarrell for his Majeſty, that may put in his Majeſties hands ſuch power, as may not only bring the by-gone proceedings of both Kingdoms in the League and Covenant in queſtion, but alſo for the time to come make void all the Authority of Parliaments though proceeding never ſo rightly in reference to Religion and Liberties of the Kingdoms.

That a clear and direct courſe be laid down and declared not only to aſſociate nor joyn in Counſels or Forces with the Popiſh, Prelatical or Malignant party, but alſo to oppoſe and effectually endeavour to ſuppreſſe all ſuch of them as have already riſen or ſhall hereafter rife in Arms upon whatſomever pretence, as enemies to the Cauſe and Covenant on the one hand, as well as Sectaries on the other.

That nothing be done in carying on the Engagement, which may break the union of the Kingdoms, or may diſcourage or diſoblige the Presbyterian party in *England*.

Becauſe it is our grief, and the grief of all the Well-affected, that theſe who have been of conſtant and approven integrity in the Cauſe, and have been very inſtrumentall under God for our deliverance, ſhould be forced for want of ſatisfaction to their conſciences to leave the ſervice; and that others who have not given conſtant proof of their integrity and faithfulnes, and againſt whom there is juſt cauſe of exception and jealouſie, ſo that we cannot exhort our Flocks to be con-

confident of their fidelity; yea, and divers that have been in reall oppoſition to the Cauſe, are entruſted with the managing your Lordſhips publike reſolutions: That therefore your Lordſhips will be pleaſed in your wiſdom to provide a timous remedy herein.

That there be no Engagement, without a Solemn Oath, wherein the Kirk may have the ſame intereſt which they had in the ſolemn League and Covenant, the Cauſe being the ſame.

As we doe humbly inſiſt with your Lordſhips for ſatisfaction to our former deſires expreſſed in our former Papers, ſo it is our humble petition to your Lordſhips, That in ſuch things as have been ordained by your Lordſhips and put in execution by your Order contrary to ſome of theſe deſires, ſome effectuall remedy may be found out by your Lordſhips wiſdome and goodneſſe for the help thereof; That all who ſince the beginning of this Levie, through tenderneſſe of conſcience, have ſuffered any wayes, may be repaired, all unuſuall and grievous courſes impoveriſhing good people and utterly diſabling them to ſubſiſt, may be hereafter avoided; and the intolerable inſolencie, prophaneſs, blaſphemies, & manifold outrages that of late have appeared in the Souldiers, may be ſeverely puniſhed and repreſſed; That no Ordinance nor Order may iſſue from your Lordſhips in prejudice of the liberties of the Kirk, and of the free exerciſe of any part of the Miniſteriall calling, all which they have from Jeſus Chriſt the only Head and Lawgiver in his Kirk, and which your Lordſhips are obliged by ſolemn oath in our Covenants to maintain: And that as it is our grief, that whilſt your Lordſhips have been ſeeking

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our advice, you have been and are making grievous Acts, as we are informed; ſo we deſire your Lordſhips in the fear of God to be ware of making or maintaining ſuch Acts, and namely, That you put not the power of arbitrary Government in the hands of any intruſted by your Lordſhips, nor ordain any Oaths to be impoſed or exacted, that may be ſnares to mens conſciences.

All which we ſeriouſly recommend to your Lordſhips, as you deſire not to provoke againſt your ſelves and your poſterity the wrath of the moſt high God, and that the Lord ſhould not avenge the quarrell of a broken Covenant upon the Parliament and Kingdom of *Scotland*. But if your Lordſhips ſhall be pleaſed to hearken to our humble advice, and to ſatisfie the conſciences of the well-affected in the Kingdome to the work of Reformation, by granting their juſt deſire; Your Honours ſhall be bleſſed of God, the Lord of the whole earth; the people of God ſhall bleſſe you in the name of the Lord, and bleſſe the Lord for you; You ſhall bind up the ſores of this diſtreſſed and diſtracted Kingdom, endear the affections of all the wel-affected, diſappoint the deſignes of the diſaffected, and your Names ſhall be a praiſe unto the preſent and ſucceeding generations; And we ſhall poure out our ſupplications before him, who ſitteth and judgeth among Gods, to endue your Lordſhips with the Spirit of counſel and of the fear of his Name, that your Reſolutions may be rightly ordered and tend to his glory, the ſecurity of Religion, the honour and happineſſe of the King and his poſterity, and the peace and ſafety of the Kingdomes.

A. KER.